

## **The Holy Year**

HIS HOLINESS POPE PIUS XI

---

QUOD NUPER

---

PROMULGATION OF AN EXTRAORDINARY HOLY YEAR AND OF  
A GENERAL AND HIGHEST JUBILEE FOR THE NINE-  
TEENTH CENTENARY OF THE REDEMPTION OF MANKIND.

---

PIUS

BISHOP, SERVANT OF THE SERVANTS OF THE LORD,

TO ALL THE FAITHFUL

WHO SHALL READ THESE LETTERS,

SALUTATIONS AND APOSTOLIC BENEDICTION.

**W**E hasten to fulfill the promise made recently, the day before Christmas, not only to the venerable college of their eminences the Cardinals and to those, Our sons, who had come to extend to Us the holiday greetings, but also to the whole Catholic world—that is, by decreeing an extraordinary Holy Year and a general and highest Jubilee at the close of the nineteenth century since the accomplishment of the redemption of mankind.

In fact, although the precise year of this event has not been historically ascertained, nevertheless the fact in itself, or rather the series of these admirable works, is of such gravity and importance that it would be improper to let them pass in silence.

TURN EYES FROM EARTH TO HEAVEN

Moved, therefore, by this most happy centenary, men should turn their thoughts, at least in part, from earthly and decaying things in which today they are struggling so unhappily, to celestial and eternal things. Let them lift

their minds from the fearful and sad conditions of these days to the hope of that happiness to which our Lord Jesus Christ called us when He poured out His blood and conferred immense benefits of every kind. Let them withdraw themselves from the din of daily life, and reflect in their hearts with themselves, especially during this centenary year. Inasmuch as our Savior loved us and with such ardent zeal liberated us from the slavery of sin, so undoubtedly they will feel themselves seized with greater charity and will be almost necessarily impelled to love again this most loving Lord.

#### DIVINE BENEFITS RECOUNTED

For the usefulness of everyone, We should like here to examine, at least briefly, the series of these Divine benefits from which springs also that true civilization which we enjoy and in which we glory—that is, the instituting, in the Supper of the Lord, of the Holy Eucharist, and the distribution of It to the apostles who were initiated into the order of priests with the words: “Do this in commemoration of Me”; the passion of Jesus Christ, His crucifixion and death for the salvation of men; Mary the Virgin, at the foot of the cross of her Son made the mother of all men; then, the admirable resurrection of Jesus Christ, the condition and certain security of our resurrection; then, the power granted by Him to the apostles of remitting sins, the true primacy of jurisdiction confided and confirmed to Peter and his successors; and finally, the ascension of the Lord, the descent of the Holy Ghost the Paraclete, and the first preaching of the Gospel, accomplished in a prodigious and triumphant manner by the apostles.

#### PRAYER, PENITENCE, PEACE

Beloved sons, what other centenary should be holier or worthier of celebration? From these wonderful events and Divine gifts with which the earthly life of Jesus Christ closes, emanates to us that life which is the true life, and arises a new order of centuries for all the human generation.

We revivify such recollections, therefore, during this Holy Year with every intensity; and we venerate them with fervid love. Let us stimulate ourselves to prayer, to penitence for the sins committed by us, having in mind in our

prayers and acts of expiation not only our eternal salvation, but also that of all mankind led astray by so many errors, torn by so many discords and hostility, laboring under so many miseries, and fearful of so many dangers.

Oh! may the most merciful Lord bring it about that the Holy Year which We shall shortly inaugurate will bring peace to souls, to the Church that liberty everywhere due her, to all peoples concord and true prosperity.

#### SPECIAL PIETY AT EASTER TIME

And since this jubilee celebration will begin with the approach of the Eastern solemnities and close in the Eastertide, We believe it opportune that the bishops exhort all their own Faithful to purify themselves in the Sacrament of Penance and nourish themselves with the Eucharistic Bread, not only during the Easter time set for observing the precept of the Church, but as often and with as great devotion as they can, especially throughout the Holy Year; and also to meditate in special manner, on Friday of Holy Week, on the passion of the Lord. Let this be the particular fruit (and truly of no small importance) of this celebration.

It being then understood that the plenary indulgence which We are about to grant can be obtained during this Jubilee Year only in Rome, We ardently desire O beloved sons, that you come in very large numbers in pious pilgrimage to this city—to this city, We say, which is as the center of the Catholic faith, the domicile and see of the Vicar of Jesus Christ.

#### RELICS OF PASSION AT ROME

Here, in fact, it is possible to venerate the renowned relics of the passion of the Lord, which no one of the Faithful can see without feeling his love warming toward God and without being aroused to a more perfect life. Here, as you know, is preserved that table on which tradition says our Lord Jesus Christ consecrated the Bread of the Angels after having Himself given it, hidden under the Eucharistic veils, to His beloved disciples.

Finally, beloved sons, you have here the common father who lovingly awaits you and desires to implore the divine blessing upon you, upon your possessions and undertakings.

## VISITS TO PALESTINE HOLY PLACES

It will also be appropriate that more frequent devout pilgrimages be made to the holy places of Palestine during the course of this year, and that the Faithful visit there, and recall with the greatest devotion, the theater of the most holy events which are the object of this commemoration.

We desire also that in those places where famous relics of the passion of our Lord are kept, they be venerated this Holy Year with particular piety.

Happy indeed in the hope of these abundant fruits which even now We foretaste in Our mind and with humble prayers recommend to the Father of mercies with the assent of Our venerable brothers, the Cardinals of the Holy Roman Church, with the authority of Omnipotent God, of the blessed Apostles Peter and Paul, with Our own authority, for the glory of God Himself, for the salvation of souls and the increase of the Catholic Church, We decree and promulgate with these Apostolic Letters, and We desire that there be established and promulgated, a General Extraordinary Jubilee in this sacred city from April 2 of this year to April 2 of the year 1934, this according to canon 1923.

## CONDITIONS TO GAIN INDULGENCE

To all the Faithful of both sexes who during this Holy year, having confessed and communicated, either on the same day or on different days and in whatsoever order visit piously three times the basilicas of St. John Lateran, St. Peter in the Vatican, St. Paul in the Via Ostia, and St. Mary Major on the Esquiline Hill, and pray according to Our intention, We concede and impart, mercifully in the Lord, a plenary indulgence for all the punishment they must suffer for their sins of which these Faithful shall have first obtained the remission and pardon. And We hereby notify the Faithful that as soon as they have left the basilica after their holy visit, they may immediately enter anew the same basilica to fulfill the second and third visits. This We establish to render the fulfillment of this condition more convenient.

What is generally the desire of the Roman Pontiffs, beloved sons, you certainly know; and what in this case is par-

ticularly Our Intention, We have already set forth above with sufficient amplitude.

We further decree that this Jubilee indulgence may apply both to one's self and for benefit of the Faithful departed each time that the prescribed works are faithfully executed.

#### PRAYERS AND VISITS PRESCRIBED

In order that the prayers that are said on these sacred visits may recall to the minds of the Faithful and inspire in them the memory of the Divine redemption, and especially the passion of the Lord, We decree and order as follows:

In addition to these prayers made spontaneously to the Lord according to each one's piety, there should be recited at the altar of the Most Holy Sacrament five *Paters*, *Aves*, and *Glorias*, and also a *Pater*, *Ave*, and *Gloria* according to Our intention; before the image of Christ Crucified all should recite the Profession of Faith three times, as well as the *Credo*, and once the ejaculation *Adoramus Te, Christe et Benedicimus Tibi*, etc., or something similar; then they should go before the Blessed Virgin and seven times, remembering her sufferings, recite there the Angelic Salutation *Ave Maria*, adding once the ejaculation "Holy Mother, do this, etc.," or something similar; finally, they should go to the altar of the confession and again devoutly make the Profession of Catholic Faith, with the usual formula, given above.

We intend to lighten the dispositions We have above established as necessary to enjoy all the indulgences of the Jubilee for those who during the voyage or because of illness here in Rome, or because of death or for any other legitimate reason, cannot complete the number of the prescribed visits or have not even been able to begin them in such manner that, if they confess and communicate, they may participate in the same indulgence and Jubilee remission as if they had in fact visited the four basilicas We have above nominated.

Nothing now remains, beloved sons, except to exhort you in the Lord, whether you are inhabitants of Rome or pilgrims, to profit by this opportune occasion to visit with the greatest devotion the widely-celebrated Chapel of the

Holy Relics in the Sessorian Basilica of the Holy Cross and make the pious exercise of the Holy Stairs, praying and meditating according to the custom.

COPIES OF DOCUMENT SUFFICIENT

In order that the knowledge of these Our letters may more easily reach all the Faithful, We desire that the printed copies of them, subscribed by a notary public and bearing the seal of a person of ecclesiastical dignity, receive the same faith that one would give the present letters on being shown them.

No one is permitted to impair or contradict temeriously this document of Our decree, promulgation, concession, and will. If anyone presumes to attempt this, let him know that he will incur the displeasure of Omnipotent God and of the Blessed Apostles Peter and Paul.

Given at Rome, at St. Jeter's, January 6, the Epiphany of Our Lord, in the year 1933, eleventh of Our Pontificate.

*Countersigned, Cardinals Pacelli, Secretary of State; Fruehwirth, Chancellor of the Holy Roman Church; Gasparri, Chamberlain of the Holy Roman Church.*

## Nudist Societies

REVEREND HENRY DAVIS, S.J.

*Reprinted from the Clergy Review (London), December, 1932.*

BEFORE His Holiness, Pope Pius XI, wrote in the encyclical, *Casti Connubii*, on chastity in married life, some Catholics had been grossly deceived, we believe, by the widespread propaganda in favor of contraception, and thought that their circumstances, being peculiar, justified them in doing what, without a sufficient reason, would have been a violation of the law of God. Even after the Pope has spoken, and spoken very plainly, there remain some Catholics who think that His Holiness was laying down only a Church law, and not declaring what is contained in the precepts of Nature. In other words, this prohibition against the abuse of marriage is, in their view, something new.

It is to be expected that Catholics who are not very assiduous in the practice of their religion should be easily misled, living as they do in a milieu of paganism in matters of moral conduct, for the battle is now joined on the terrain of moral conduct, not, as formerly, on that of faith.

The movement in favor of the practice of nudism, which is now spreading all over the world, is, we believe, a most serious attack on Christian, and even natural, morality. The propaganda in its favor will mislead some Catholics, we feel quite sure, and therefore there appears sufficient justification for dealing with this subject in these pages. It will not be out of place, we hope, to explain what nudism stands for, what its development has been, and why Catholics—indeed all right-minded men and women—must oppose it vigorously and persistently.

Nudism may be regarded as a practice and as a philosophy. As a practice, it simply means complete exposure of the body and all its parts to the gaze of others, irrespective of sex. Modern nudism is, of course, promiscuous nudism, that is, exposure of the body in presence of persons of both sexes.

As a philosophy, nudism may be defined as that outlook on life and conduct which approves, defends, and propagates the principle that a state of nudity is natural, good on its own account, healthy for mind and body, and preventive of preoccupation with sex, and therefore of sex obsession, and of all the evils, complexes, prejudices, as they are called, which, it is maintained, our civilized mode of living has induced in our attitude towards sex. It is, therefore, a philosophy for the very young, for boys and girls in their teens, for adolescents; indeed, in the view of nudists, it is much more for the benefit of the young than for others, since the young are to be taught by nudism that sex is a very matter-of-fact thing, that it should be faced from the earliest years, and that everything should be seen and known that pertains to the external function of sex, else, as happens in millions of cases, the policy of concealment and repression works, so it is alleged, mental and moral disaster.

Consequently, nudism is claimed to be a benefit, physically, mentally, and morally. One of its outstanding effects is, so nudists assert, that all curiosity about sex is soon allayed, and men, women, and children in the nude, behave in a most natural way without the annoyance of trying to and failing to see those parts of the body that are usually concealed by dress. It will at once be evident that nudists wish to go further than the savage. Most savage tribes allows children to go nude up to a certain age, but they do not tolerate nudity after puberty. We need not trouble to find out the reasons for this almost universal practice. The modern nudist defends what would shock a savage, and therefore of all people he should not claim to be getting nearer to Nature.

Man, it is stated, can live and has lived naked in cold climates and even in Siberian cold. The face is exposed to all weathers, and its skin is not essentially different from the skin of the rest of the body. Neither health nor morality, so says the author cited, has gained by clothing. Tribes that today wear no clothing are said to be more moral than those civilized people who go about partially clothed, for clothing is found to be an occasion of sexual suggestiveness, extends the field of the imagination, and even increases sexual desire. Furthermore, so continue the nudists, it is acknowledged that the skin plays an impor-



tant part in the matter of health; yet, in consequence of our civilized way of life, our skin has become almost atrophied. In view, therefore, of the alleged benefits to mind and body that nudism brings with it, it is not surprising that the number of those who favor the movement grows in every country. It means, they claim, physical and mental regeneration.

The reader will not be surprised to hear that nudism becomes very attractive to those classes of persons who have succeeded in stifling the natural sense of shame.

In France, the nudist movement was carried on at first by the League, *Vivre*, its official review being *Vivre intégralement*. Shortly, other organizations were formed, of which a new and vigorous one is called the Nudist League of Social Hygiene, its review being *Lumière et Vérité*. The literature in France on nudism is extensive. We have, for example, *L'homme et la lumière*; *Vivre à la plage*; *Nudisme, Pourquoi? Comment?*; *La nudité et la physiologie sexuelle*; *L'inquiétude sexuelle*; *Le culte de la nudité*; *Un mois chez les nudistes*. As stated by the writer in the *Revue Apologétique*, this literature is not at all professedly pornographical, but what is perhaps more dangerous for morality, it is a serious propaganda carried on by men who believe and try to prove that nudism is an antidote to disease, and a corrective of sexual obsessions. In fact, the movement is recommended on medical, moral, and almost on religious grounds. We are, therefore, reminded that it will not be killed by ridicule nor by any amount of police supervision.

In Germany, the movement has grown rapidly. Almost every town of importance has its nudist society, or what is euphemistically termed its nudo-naturist society. There are more than three hundred such societies with a membership of over two millions. In winter, halls are open to nudists, where they expose themselves promiscuously to artificial sunlight. At Dresden, on Sundays, more than three thousand persons make their way to large enclosures to disport themselves in complete nudity for a moderate charge. The desire for these exercises is not confined to the educated classes, for many working people join the clubs, and the propaganda is rife among the middle classes. These naturist (really nudist) associations in Germany go by the names of *Pelagianer Bund*, *Arbeitsgemeinschaft für Frei-*

*körperkultur*, etc. They publish several reviews copiously illustrated.

In Belgium, the movement proceeds slowly; there are centres at Brussels, Ghent, Liège.

In England, a few nudist clubs exist, the membership of which is select, but the observant dweller in large cities must have noticed the existence of physical culture societies for mixed gymnastics and physical drilling, the habitués and habituées) of which will discard as much clothing as the present conventional standard permits. The development of these clubs into nudist societies will probably be rapid within the next few years. Sun-bathing, as it is carried on, is preparing the way.

Not far removed in principle from nudism is another association in France, which ostensibly is a little less than nudism, but which, as a French writer asserts, is a good deal more than what Catholics can tolerate. This is the Naturist Society, founded in 1925, its review being called *Naturisme*. French Catholic writers hold strongly that it is a movement calculated to lead to nudism, though at present it keeps within the corners of the law and social conventions.

The purpose of the founder of this association, Dr. Gaston Durville, is clearly stated by him in his *La Cure Naturiste*. "Society," he there says, "was never subjected to so many nervous diseases: never have the asylums been so full. The great War added to the number of sufferers. Man, therefore, now needs a cure for this auto-intoxication. The Naturist (not the nudist) movement, with its principles of correct dietary, of the application of air, water, and sun to the body, its physical exercises and moral integration is the best, if not the only remedy." So far from being in favor of nudism, Dr. Durville inveighs against complete nudity. Nevertheless, when a system of physical or moral alleviation regards the feeling of shame as an "anti-natural sentiment," and wishes the advocates of the society to be apostles in spreading the knowledge of the system, when it sets out to establish a new ethic, to stress physical æstheticism, social ethics, sexual purification, a moral elevation, by substituting a naturalism for the traditional Catholic method, then such a system cannot be approved. Perhaps a physician must confine himself to the physical aspect, but he

may not positively disregard the moral aspect. It is not credible that morality is safeguarded where, as at Physiolpolis, in the Naturist island at Villenes-sur-Seine, a city is established of people almost nude. This is naturism—not indeed nudism—in bulk and in the mass, and it is too near to nudism to be without the moral dangers of that practice. In the circles of naturism (not nudism), there will be found some persons more daring than the rest, who will form a public opinion in favor of discarding even the little that is worn in the first stages of the movement. The bold female has been discarding one thing after another, and judging from the designs for sun-bathing costumes, she has them cut away so much that little covering remains. The passion for mixed sports, for female gymnastics in public—which the Pope has condemned in Italy—the liberty claimed to set aside ancient standards, comradeships between the sexes carried to extremes, the revolt of youth against wise restrictions of parents, all this is fertile soil for nudism in England. It only requires a few bold leaders to flout public opinion, and a complaisant Town Council, to set every town clamoring for nudist enclosures. Then, the visitors to Clapperton-on-sea will have led the fashion, and will be acclaimed a very enlightened set of people.

Though one does not quote psycho-analysts as an authority on anything, yet they have hit on the truth in several points. They have done so, we believe, in this matter of nudism. "The exhibitionist instinct," says Professor J. C. Flügel, "originally relates to the naked body, but in the course of individual development (in civilized races) it becomes displaced, to a greater or lesser extent, on to clothes. Clothes are, however, exquisitely ambivalent (capable of arousing opposite feelings and emotions at the same time), inasmuch as they both cover the body and thus subserve the inhibiting tendencies that we call modesty, and at the same time afford a new and highly efficient means of gratifying exhibitionism on a new level; as a successful compromise formation, they afford an interesting social parallel to many forms of individual neuroses. In its simplest manifestation, as still attaching to the naked body, exhibitionism is often reinforced by skin and muscle eroticism, and these three combined play a large part both in sport and in the gymnosophist (nudist) movements of today. How strong

and fundamental is this desire for nakedness which we have retained in the unconscious from our childhood is shown in the fact that one of the most general and typical of dreams reveals to us ourselves as embarrassingly nude or under-clothed in public."

For our part, we had always preferred to think that the semi-nudities of the modern woman were the outcome of vanity. The good psycho-analyst is sure that they are the outcome of exhibitionism, which, fortunately for common decency, has been displaced, so they say, on to clothes. But if the natural instinct is in the direction of exhibitionism (nudism), then surely it is an instinct to be repressed, as most people have to repress the childish instincts to be cruel and to tell lies. How the emotion in this matter is to be sublimated, if that is possible, we do not profess to know, but the Catholic would say that the instinct has to be suppressed altogether. The law certainly makes short work with these people, and after the legal sentence has been served, the culprit is more careful; he requires no analysing. He represses his instinct, with difficulty perhaps, but greatly to the public good.

The Catholic teaching on this subject is nothing more nor less than the application of the general teaching on occasions of sin. In the specific case of nudism, promiscuous nudity is the occasion of personal interior impurity and of scandal to others, i. e., of inducing others to sin, or giving them the ready occasion of sinning interiorly. We deliberately speak of interior sin. We do not assume that the nudist has arrived so near to Nature, as he calls it, as to tolerate open lewd behavior. But interior sin is practically inevitable, and in judging of occasions of sin, one must decide by what usually happens. In the early days of contraceptive propaganda, some people said that the moralist had a poor opinion of the unmarried to suppose that they would resort to the use of contraceptives. Well, the opinion has been justified. If not irreverent to say so, God must have had a poor opinion of married persons to issue a prohibition against adultery. But human nature is what it is, and is not at all likely to change. It has its evil tendencies, and reason is given to man that he may guide his human conduct. Catholic teaching is based on reason and experience as well as on revelation.

When we speak of interior personal sins of impurity we mean either the desire to arouse sexual pleasure to which consent is given, or interior desire to commit external sexual sin with others.

When we speak of scandal to others we mean offering the occasion of sin to another. It is true to say that nudists are determined to expose themselves to others, and thus to give others an occasion of interior sin. One nudist more or less in a group does not usually make much difference, but he is at least giving countenance to the sinful practice.

But we will examine the matter a little more closely, and try to explain, in accordance with Catholic teaching, why it is sinful to belong to nudist societies and to be present at their exhibitions. We deliberately say nudist societies, for nudism, as such, and considered in the abstract, is an indifferent matter, just as the drinking of alcohol, gambling, or going to theatres. It is, of course, obvious that nudity is natural, but that fact does not always make it non-moral. Sexual intercourse is natural, but it may be morally good or morally blameworthy. We do not say that the state of nudity is essentially wrong, nor nudity in presence of others, as in bathing with others of the same sex as the bather. In this matter, prescindng from motive, which may or may not be evil, circumstances determine when the state of nudity in presence of others is blameless and when it is blameworthy.

All immodesty, whether in looks, touches or speech, in the case of those who have reached the age of puberty and are normal persons, that is, are neither excessively frigid by nature nor habituated to such things by profession or practice, all immodesty, we say, is apt to excite to sexual pleasure, or to the desire of it, or to the desire of sexual sin with others. Let us, for the sake of the simple issue, rule out all desire of external sexual sins with others, and let us do nudists the honor of thinking that they do not wish to commit gross sexual sins with others.

Now if the immodesty committed is very gross, it will normally have a great power of exciting in ordinary people the sexual pleasure, consent to which is easily given. If the immodesty is not gross, it will normally not have that result in ordinary people. In the case of adolescents, the

power of excitation is very great, and these are most of all exposed to grievous sin in nudist circles.

But when a person is obliged by circumstances to speak of, think of, see, or touch what we rightly call sexual objects, he or she is justified in doing so, and if sexual pleasure arises it is, we must assume involuntary. The person is not the willing cause of the excitement, and no sin is committed, provided there was no desire of arousing the pleasure, nor complacency in it when it arose.

When, however, a person has no sufficient reason for acting immodestly, or looking at what we rightly call immodest objects, and acts deliberately, knowing from experience that all such immodesty excites sexual pleasure in him or her, then that pleasure is intentionally aroused, and such persons should not delude themselves into thinking that it is accidental and natural. If such pleasure is intentionally aroused it is wished for its own sake. Catholic teaching on the point is that, outside marriage, deliberate excitation or acceptance of sexual pleasure is a serious sin. It is so because it is a reversal of Nature's intention, of Nature's order, and leads, or would lead, to the most dreadful excesses. The justification of it for its own sake would condone self-abuse and unnatural vice.

Again, the nudist who has become habituated to promiscuous nudism, and experiences no desire of arousing sexual pleasure, or who never or hardly ever experiences it on the occasions of nudism, such a one nevertheless willingly and deliberately gives others the occasions of evil desires and sexual excitation. This would normally be the case, and must be assumed to be the case, though no one can know what is in the mind, or what are the feelings of another. The nudist, therefore, who is himself unaffected by association with other nudists, sins seriously by offering others the occasion of serious sin, and doing so without sufficient cause.

We say there is no sufficient reason for promiscuous nudism, since the bodily health that can be acquired, and the mental balance that, so it is alleged, can be restored, by exposure of the naked body in presence of others to air, sun, and water, can be secured in many other ways. There are other means of getting the benefits without committing sin. That is Catholic teaching, and it will seem severe to

those who think that no check need be imposed on natural instinct. But the Catholic teaching is that the passions and the movements of concupiscence, and the natural appetites have to be used in the orderly manner indicated by reason and, when not allowed to be used, must be kept in subjection. This will be immediately evident in the case of the young man whose sexual urge is very strong. No one, except the farmyard philosopher, would say that the young man could legitimately, i.e., reasonably, commit fornication with a female similarly influenced by passion. The instinct and the desire are indeed quite natural, but man has to regulate his actions by right reason.

The radical difference between Catholic and non-Catholic teaching in the matter of interior desires is that the former is quite clear about the sinfulness of desires that regard forbidden objects, whereas the latter is not very precise. Nor can it be precise, for non-Catholic moral theology has nothing authoritative in the way of church teaching to go on, nor does it go to the root of matters. For example, it was stated at the Lambeth Conference, 1930—if this can be taken as representative Anglican teaching—that the unmarried may not use contraceptives, but it did not give any reason that could have appealed to the unmarried, so that the young man and woman would or might consider the conclusion a matter of opinion, as indeed it could hardly fail to be so, in a system in which private opinion is the ultimate court of appeal.

Again, another difference between the two methods of approach to the appreciation of the moral law is that the non-Catholic deals in generalities and platitudes, speaking of the beauty of altruism, of service, of life in the Spirit, and so on. Catholic teaching descends to details, telling us that this is evil, and that is evil, without, of course, belittling altruism, service, or life in the Holy Spirit, rather insisting very much on altruism, for this is love of the neighbor, and insisting very much indeed on life in the Holy Spirit, since we are the temples of the Holy Spirit, and our bodies and minds are to be kept morally clean, because they are the temples of God, and bear the likeness of God stamped on them, which may not be defaced by sin.

Lastly, the non-Catholic approach to moral teaching seems to imply that externals do not matter so much; what



is of first importance is that the interior motive should be upright; there is no evil if one's motive be good. This may seem a travesty on sincere teaching, but a study of the books of Anglican writers reveals the deep cleavage between Catholic and non-Catholic doctrine of the morality of the human act. Catholic teaching has always been that motive is only one determinant of moral conduct; the other two determinants are the thing done and the circumstance in which it is done. If these three factors are not admitted, the consequences for morality do not bear thinking about. Catholic teaching pays great attention to external actions, bids us keep motives good, and at the same time avoid external evil actions.

Ultimately, nudism is to be judged by the danger to which people expose themselves and others in nudist societies. Assuming that motive and purpose are ever so good, there remains the thing itself in its surrounding circumstances.

It is by no means sufficient for right moral conduct to answer the question: Why am I going to do this action? The further questions must also be answered satisfactorily, namely: What is it I am going to do? In what circumstances am I going to do it?

The human act cannot be good if any one of the three factors is evil, namely, the motive, the object; and the circumstances. One would have thought that this should be clear to the least intelligent. It is not clear, or at all events, it is not accepted, by the modern nudist.



## Cardinal Bellarmine's Attitude in the Galileo Affair

(Concluded)

REVEREND FRANCIS S. BETTEN, S.J.

*Part II of the article reprinted from the Historical Bulletin (St. Louis), November, 1932.*

LONG before the matter was brought officially to the attention of the Roman authorities, Bellarmine had opportunities to show sincere interest in Galileo's physical studies and was on the best terms with the enterprising scientist. Especially his astronomical discoveries had attracted the Cardinal's attention. The same was true of Bellarmine's brethren in religion, the Jesuits of the Roman College. When Galileo began to broach the Copernican theory, he found in the Cardinal a benevolent listener. Bellarmine indeed was convinced, and this showed his large-mindedness, that a different interpretation of the respective phrases of the Bible was not at all out of the question and might even become necessary. But as a true scholar he did not fail to call attention to the fact that there was so far absolutely no proof for the new system. The possibility of harmonizing the new theory with the biblical expressions, by referring the latter to the apparent movements instead of to the real, he fully admitted. But such a possibility, he said, was not by any means an argument for the truth of the Copernican theory. It merely did away with one serious objection against it.

Galileo had roused the opposition of both exegetes and adherents of the teachings of Aristotle. With precipitate zeal they went to extremes in their denunciations of the

heliocentric system and loudly demanded its condemnation by the Inquisition. On the other hand, Galileo himself and his enthusiastic followers knew no bounds in proclaiming the reasonableness, grandness, and perfection of their ideas.

The saintly Cardinal strongly counselled moderation on both sides. Most remarkable is an utterance which he made to a friend when the strife was going on. "This is not a matter to hurry over or to fly into a fury about. Nor should these opinions be censured at all." His view of the affair was that the matter should be studied more dispassionately, more thoroughly, and in a truer scientific spirit, with the sole end in view to find out the truth. Nor should it be discussed before the public at large, which could only be scandalized by even hypothetical statements of this kind. "Had the moderation urged by the learned and saintly Cardinal been really practiced," says Bricarelli, "there would have been no condemnation of Galileo." It was the mutual incriminations of both parties which brought the conflict to a head. Galileo's attempt to harmonize his theories with the expressions of the Bible by his widely circulated letter added fuel to the flames.

After the condemnation of the system was passed by the Holy Office in 1616, St. Robert was chosen for the painful task of acquainting the great scientist with it. No reason why just he should have been selected to deliver this message appears in the documents, nor did he hold any office which would have imposed this duty on him. He was evidently chosen because both he and his brethren had shown to Galileo so much benevolence in the past. On this occasion the Cardinal also gave him a written testimonial of his good faith and religious sincerity.

With this ended the relation of St. Robert to the Galileo question. The great Cardinal died in 1621, long before the second act of the drama which took place in 1633. At this second trial, however, Galileo exhibited that testimonial of orthodoxy which the Saint had left in his hands.

In a letter to Foscarini, one of the fighting champions of Galileo, Bellarmine makes clear his standpoint towards the heliocentric system. The letter is dated April 12, 1615, about a year before the first process. It is really the standpoint which not only every Catholic but every true scholar

had to take at that stage of development. There was no undoubted proof for the new hypothesis, and as long as that was the case the words of the Bible had to be understood as they were understood by the Fathers of the Church. Concerning the arguments, which were actually advanced by Galileo, the Cardinal says: "I have the most serious doubts (*ho grandissimo dubbio*)"; and in case of doubt we are obliged to retain the current interpretation of Holy Scripture. "I shall not believe that there is such a demonstration, until it has been laid before me."

But for the case that a valid demonstration be forthcoming, the Cardinal is remarkably determined. The few sentences in which he gives his attitude show him to be possessed of a thoroughly scientific mind. If a valid argument is presented, that which is now a mere hypothesis will be an undoubted fact, which cannot be given up. It will then be necessary to adjust to this fact the interpretation of many Biblical expressions. This he thinks is possible, without changing the real sense of the Bible. He evidently has in view the tenacity with which all mankind at his time stuck to the geocentric system, when he states that in case of a factual proof of Copernicus' theory "we must go carefully into the explanation of those biblical passages" which seem to contradict the new system. Should we not succeed in explaining them satisfactorily, we must not therefore give up the system. We should then "rather confess to a lack of full understanding, than admit a demonstrated fact to be untrue." The great principle that supernatural revelation cannot conflict with the teachings of genuine science has rarely been more forcibly expressed. Science, of course, must present real facts, facts based on arguments, which hold water. Revelation cannot permit its interpretation to be changed to accommodate some theory which still hangs in the air. It may be useful to broach a theory or hypothesis, perhaps even as "working hypothesis," but the honor given to real facts must not be granted to them.

St. Robert Bellarmine appears as a man with an open mind. Galileo's discoveries at once attracted his attention and won his sympathy. But he was both too Catholic and too scientific to overlook the weakness of the great scientist's astronomical contentions, though he did not under-

rate what real value they possessed. Had his warnings been heeded by both sides, there would have been no "Galileo affair." The Church would not have been obliged to take measures against the pseudoscience of an otherwise eminent scientist. Science, true science, would have had a more natural and wholesome development.